

ceremony terminated by the Dean, Canons, Honorary Canons, and all ministers of the Church, in their accustomed order, promising due obedience to the Archbishop.

Between three and four hundred clergy, with twenty-five bishops, took part in the grand function.

Later on in the afternoon, the Dean and Chapter entertained the new Primate and a distinguished company to luncheon in the library of the Cathedral. The city was thronged with visitors.

---

#### IN MEMORIAM—BISHOP KNIGHT-BRUCE.

On Wednesday, Dec 16, there passed away to the rest of Paradise the Right Rev G. W. H. Knight-Bruce, D.D., one of the most active and able bishops of the colonial church. Although only 43 years of age he had made his mark in the mission field, and will long be remembered as the founder of the Mashonaland mission, and the first bishop of that territory.

Dr. Knight-Bruce was born in 1853, and was educated at Eton and Oxford, taking his B.A. degree in 1876, and M.A. in 1881. Ordained deacon in 1876, he served as curate of Bibury, Gloucestershire, from 1876 to 1878; curate of St. Wendron, Cornwall, from 1878 to 1882; vicar of St. George, Everton, from 1882 to 1883, and curate-in-charge of St. Andrew, Bethnal Green, from 1884 to 1886, when he was appointed to the see of Bloemfontein, South Africa, which he held till 1891.

His natural reserve made him in some ways unfitted to respond to the rough and ready point of view often adopted of necessity by the most effective workers in new countries: the difficulties he had to face were very serious; still he did admirable work in restoring order to the somewhat disorganized pioneers and in extricating the bishopric from the complicated position in which he found it.

In 1891 it was determined to create a Bishopric of Mashonaland, and Dr. Knight-Bruce agreed to accept the position of first bishop. In the same year he left Bloemfontein, and devoted himself with enthusiasm to the new work that lay before him. Ably assisted by his wife, who shared his love for and interest in the natives, he spared no labor to render the mission useful to the inhabitants of the country, as well as to the white emigrants. He did not deceive himself as to the amount that he was able actually to accomplish, and writing to the Society for the Propagation of the Gospel in 1893 of the chain of mission stations which he had been able to establish, and of the influence which was being exercised over the principal chiefs, he continued, in the spirit of frankness which characterized many of his uncompromising utterances, "Nevertheless, when you realize that when twins are born we have not anywhere

stopped, them putting them into a pot and pouring hot ashes over them or throwing them into a river, you will not expect too much." He succeeded none the less to a remarkable extent in extending and establishing the power of the English church. As he criticized his own work, he was ready to criticize that of others, and while he acknowledged with justice the help given him both in money and encouragement by Mr. Rhodes and the British South Africa Company, he was far from being always in harmony with the views of the company. He regretted and disapproved of the Matabele war, at the same time that he altogether repudiated the moral right of Lobengula to rule over Mashonaland. When the war actually broke out he was at Umtali, but he hastened immediately to join the expeditionary corps, which he accompanied at his own charge, refusing to take the position of chaplain of the forces because he held that the Matabele no less than the company's troops were members of his diocese. To both sides alike he gave unremitting service in the care of the sick and wounded, exposing himself with the utmost freedom and holding his private wagon, with all its contents, at the disposal of any of the sick who might require it.

His health, which suffered severely from constant trial and exposure, forced him to retire with deep regret from the Bishopric of Mashonaland in 1894. He returned to England, and went immediately to his native county of Devon, where he worked for a time with the Bishop of Exeter. On the death of Canon Courtenay he was nominated by Lord Rosebery in 1895 to the Crown living of Bovey Tracey, and shortly afterwards became Assistant Bishop to the Bishop of Exeter. His strength, however, failed to recover from the strain of the years spent in arduous exertion in Mashonaland, and the comparative rest of the last two years came too late to save a life spent in ceaseless struggle for the fulfilment of noble and unselfish aims.

---

## AMERICAN CHURCH NOTES.

### MINNESOTA CHURCH CLUB.

We are very proud of the wonderful growth and activity of the Church of England in Canada,—she is a worthy daughter of the dear old Mother Church, but, in some respects, she comes far behind her big sister "across the boundary line." Whether it is a natural outcome of the national democracy, or not, we are not prepared to say; but the fact remains, that the laymen of the Protestant Episcopal Church of America do take a far more real and active interest in church work than do laymen on the Canadian side. To the faithful laity of the United States, the Anglo-